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THE ETHNOGRAPHIC MEANING OF PHRASEOLOGICAL EXPRESSIONS IN THE KAZAKH AND TURKISH PEOPLES IN CONNECTION WITH HUMAN BIRTH

The research work provides a comparative view of the established stable phrases related to the birth of a child in the Kazakh and Turkish languages. The article examines their linguistic nature and ethnographic content, determined their place in the culture of each nation. The main purpose of the work is to reveal the ethnographic meaning of stable expressions used in Kazakh and Turkish in connection with the child.

Phraseologisms referring to the period from a baby's birth to their first steps were taken as the object of study. In addition, various stable phrases related to the baby and wishes of blessings addressed to the child were also taken into account. It was established that each phraseological unit of ethnographic significance in the Kazakh language has a semantic or structural identity in the Turkish language.

As a result of the conducted study, ethnographic common features and distinctive traits in the traditions of the Kazakh and Turkish people were revealed, and it was concluded that «stable expressions in relation to a child, along with similarities, also have their own differences».

Keywords: ethnography, phraseology, stable phrase, tradition, folklore related to the child.

Introduction

An element of language in which the national spirit and national features are clearly visible is phraseology. It is based on the figurative thinking of the people. People are characterized by the imagery of thinking from an early age. Therefore, we often turn to quotes, proverbs, catchphrases, and stable phrases.

The problem of national-cultural identity is traditional in research on phraseology. Teaching phraseological units in different languages contributes to a vivid depiction of the linguistic picture, and in addition, teaching phraseology in a comparative aspect allows you to identify typical associations, recognize and characterize the national and cultural features of each language.

The analyzed phraseological units reflect the originality of the historical development of the Kazakh and Turkish peoples, their spiritual culture, features of the domestic order, significant moments in the life of a child and related rituals. And what are these idioms? In the dictionary of linguistic terms, they are defined as «several components that had a variable meaning and had some semantic unity» [1, 74]. And in the dictionary of the Turkish language, it is considered as «regular expressions used to convey variable meaning and expressiveness of speech» [2, 576].

Comparative study of languages requires the use of methods and techniques for studying specific materials of comparable languages, since some problems of comparative linguistics remain debatable and require further resolution. The study of Kazakh phraseology in comparison with other languages is of particular importance, because most of the arsenal of artistic and expressive means of the Kazakh language falls on phraseology. And the phraseology of any language is rich and diverse in composition and content. In particular, our main task is to compare the stable phrases related to the child, the birth of a child, which are considered the most important in Kazakh and Turkish culture.

What is the place of stable phrases related to the life of a child in the phraseological fund of the Kazakh and Turkish languages, what is its significance in rituals and traditions?

Materials and methods

The research materials include phraseological dictionaries in Kazakh and Turkish languages, in particular, I. Kenesbayev's «Dictionary of phraseology», published in 1977, and Omer Asym Aksoy's «Deyimler sozlugu», published in 1984. In the mentioned dictionary in Turkish, The Scientist identified the differences between phraseology and proverbs. I. Kenesbayev's dictionary contains a lot of idioms in the Kazakh language, including stable phrases related to the life of a child, which are taken as the subject of research. The article analyzes the ethnographic nature of several phraseology related to the child in these dictionaries. In addition, the similarities and differences between these stable phrases in terms of meaning and personality in the Kazakh and Turkish languages are revealed. In order to determine the scope of use of phraseologisms, each is given examples from works of art. In the course of the analysis of phraseology in these two languages, the conclusions of foreign and domestic scientists are given. In particular, such works as «Phraseological Dictionary of the Kazakh language» by G. Smagulova (2020), «Double words in the Kazakh language: research and dictionary» by K. Abduali

(2013), «Etymological Dictionary of Turkic languages» by E. V. Sevortyan (1978), «Comparative Dictionary of the Turkic language» by L. Z. Budagov (1869) were taken as the basis. Language analysis, descriptive and comparative methods were used to reveal the ethnographic nature of stable expressions related to the life of a child in the Kazakh and Turkish languages.

Results and discussion

The linguistic study of Kazakh phraseology, including its theoretical and practical problems, was raised by I. Kenesbayev, N. Sauranbayev, S. Amanzholov, G. Musabayev, K. Akhanov, R. Sarsenbayev. For the first time in Kazakh linguistics, professor S. Amanzholov raised the issue of studying stable expressions in the 1940s and outlined his scientific directions. And in the 1980s, phraseology was compared with the Kazakh literary language, bringing various facts from the field of dialectology to phraseology. The first fundamental «Phraseological dictionary» was published by I. Kenesbayev in 1977.

From the next generation of researchers, K. Kalybaeva, S. Satenova, R. Syzdykova, G. Smagulova, R. Avakova and others. In particular, the works of G. Smagulova «National and cultural aspects of Semantic phraseology» and «Dictionary of Semantic phraseology», R. Avakova «Theory of phraseology» are valuable studies in the history of the study of stable phrases.

And according to the study of phraseology in Turkish, it can be divided into two stages. The first is the period before the establishment of the Turkish Republic. The work «Atalar Sozu» (the word of ancestors), supplemented by an unknown author in 1480 and Velet Izbudak in 1936, contains not only proverbs, but also some idioms [3, 56]. The second stage is research after the establishment of the Turkish Republic. For a long time after the establishment of the Republic of Turkey, the word «taabir» (ta'bir) was used.

Omer Asym Aksoy expressed his opinion on the wrong approach in his works in the created dictionaries. According to Fetiha Gezler, the only book on this topic is Mustafa Nihat Ozon's «Turkish Dictionary» [4, 6]. Omer Asim Aksoy is a researcher who has perfected the theory, contributed to the theory of Proverbs and phraseology, a significant distinction between proverbs and idioms published since the beginning of 1950, and thus filled many gaps in this field.

It is clear that each nation attaches different importance to the upbringing of children with its own characteristics. In addition, the Kazakh people have many traditions, rituals, prohibitions and wishes related to the upbringing of children, which have been in the blood since ancient times. Evidence of this is the rituals belonging to the folklore of Algeshteu. Since much attention has been paid to the education of the generation in the Kazakh people since the time of my grandfather, the expressions that have entered the minds of the people, including regular expressions included in dictionaries, can be called linguistic riches, which have a

special place in the ranks of ethnographisms. And in the related Turkish language, which is compared in this article, there are also these idioms. Not only are they similar in meaning and form, but they also have differences.

In particular, first of all, the educational value of the cradle, which is considered a sacred and sacred wooden bed in Kazakh literature, plays an important role from the moment the baby opens the door to the world, is very great. The child in the crib falls into a sweet sleep with his mother's lullaby. And the verses intertwined with this example instill in the baby artistic character and national qualities. For this reason, the Kazakh people have a stable expression «Altyn besik». This phrase in the meaning of «nurtured, raised environment, native land» [5, 20] is also given in the dictionary of phraseology by I. Kenesbayev as «born and raised Happy Nest, country, Motherland» [6, 24]. For example, «My native land is the Golden Cradle of my village. Its role in human life is a special, sacred concept» (S. Shaimerdenov). That is, by the word «gold» in the composition of the phrase itself proves that the sacred cradle is as precious as the native land.

And in the phraseological fund of the Turkish language, the stable phrase «Biri esikte, biri besikte» is found. Omer Asim Aksoy is given in the dictionary in the meaning of «Cocukları hep küçük küçük» [7, 535]. That is, this is a phraseologism that is pronounced when children in the same family are often born one after the other. From this phrase, you can see that the Turkish people also have a custom to cradle a newborn baby. In the dictionary of the Kazakh language there is a stable phrase «The child was the main one» [6, 91]. However, the difference between this phraseology and the Turkish phrase given above is that it means «Had many children». That is, it is not specified how close the relationship between children born in the Kazakh version is. However, in the dictionary of I. Kenesbayev there is a phraseologism «children like cherries». Meaning: «Uielmeli-suielmeli, young as a braid» (up like twins). Therefore, a stable phrase with the meaning of intimacy between children was included in the Kazakh phraseological fund with the word «uielmeli-suielmeli». This double word is given in the dictionary of A. Kaydar the meaning of «age, height to each other, teteles to each other» [8, 385]. For example, Madi and Sagi were growing up like twins (uielmeli-suielmeli) (A. Ashimuly).

Thus, the concept of «Cradle» is equivalent to the concepts of a person's place of umbilical cord blood, the beginning of his life, childhood. Proof of this is the stable phrase «the waist did not come out of the Cradle». It means «Too Young a child who has not yet grown up, who has not distinguished between good and evil». For example, «I can endure the pain that you have given me, my two children, what you can write to two of your people while they are out of the cradle» (A. Tarazi). Therefore, this phrase, which literally means that when a baby is put in a crib, it is bandaged from the waist down through drawer straps, is also of great importance in raising a child. I. Kenesbayev gives this phrase the meaning of

«karshaday, very young» [6, 66]. In this dictionary, there is also a phraseologism «besik taby (taby belinen) ketpegen». The meaning is the same as the previous phrase, that is, it means «young, breast milk has not gone out of the mouth». The word «tap» here is found in the dictionary of the Kazakh literary language in the meaning of «symbol, trace, seal, stain». An example of this is that «The trace of anxiety on his face went away and spoke brightly» (D. Isabekov, Kargyn) [9, 523].

The cradle, which plays a key role in the upbringing of a child from the moment of its birth, can become a reason for the vital events of the baby. That is, according to the Kazakh tradition, people who have known and become friends for a long time were associated with each other from birth. Then there was the phrase «Besik kertti kuieu», that is, a phraseologism in the sense of a husband named while in the cradle. For example, «the guy who came to the mother-in-law's house was the cradle-husband of the Virgin in the same house, the column came and said (horse) in the evening darkness (AT).» In addition, there are also the ancient phrases «Besik quda» or «Besik kertti quda». Meaning: kinship that occurred through the engagement of babies in their cradles [6, 66]. For example, «the other is the cradle godfather. According to this custom, the parents of young people were engaged and engaged when their children were in the cradle (M.G). Here «besik kertu» is defined in the ethnographic encyclopedia as a kind of ritual of fire removal. It turns out that the ritual «besik kertu» is performed before the first cradle of a child. At the same time, if the baby becomes restless and does not sleep, a «besik kertu» is performed. As a rule, this rite is performed by the child's grandmother. That is, by turning the back and head of the cradle with a heated iron, the grandmother said: «Alas, alas, Oh my God, the tongue-keep it out of sight! tfh, tfh!» – says Out Loud the words used in protective magic. This is the superstition that the child in the crib should not be sent to the devil. Therefore, the meaning of this ritual, full of beliefs, has been preserved for a long time. And the verb kertu is used in the sense of «drawing, carving a mark on a tree with a sharp-edged tool» [10, 152].

The phraseological fund of the Turkish language is also not devoid of a stable phrase that means the same thing. Specifically, the regular expression «besik kertme nisanli» in Turkish is found in the dictionary of Omer Asım Aksoy in the meaning of «besikteyken iki ana babanın nisanladigi cocuklar» [7, 525]. Therefore, from this point it can be seen that this stable phrase in these two languages is similar both in meaning and in person. Therefore, it is not for nothing that the Kazakh wisdom says the word «Tarbiye tal besikten» (Education from the cradle).

Any mother is ready to sweat without saying day or night for the peace and health of her baby in the crib. In the Kazakh language, in this regard, there is a phrase «four divisions of night sleep». Meaning: «do not blind all night, shoot the morning with your eyes» [5, 330]. This phraseologism can be found in the

following example: «what is it that the mother who divided the night's sleep into four did not justify the white milk? What will my parents say if they see this (M. Gabdullin)». In general, motherhood is the greatest happiness for every woman. By the way, «The Raven says her child is white» a mother's maternal love for her child is always real. It is clear that she expresses her maternal love with such actions as hugging her baby, sniffing and kissing. The verb to love this child has acquired a transitive meaning in the Kazakh language and has become a phraseologism «to love a child» (have a child). It makes sense to see a child and have a baby. For example, «the greatest joy in a person's life is have a child (B. Momyshuly)» [5, 56]. For this reason, for any mother, «her child is sweeter than honey, hotter than fire, brighter than the sun, softer than fluff» [5, 53]. These stable phrases are found in the dictionary of I. Kenesbayev in the meaning of «kindness and love of parents to the child». An example for him: «It turns out that not everyone prefers their child. The child thought to himself that the child was sweeter than honey, hotter than fire, brighter than the sun, softer than fluff (QE)».

It is true that regular expressions, mainly related to the life of a child, are often found in the life and customs of folklore, since they are directly related to Customs and traditions. Therefore, many of them occupy a special place in the collection of oral literature, which is distributed by word of mouth. And «Spoken language is distinguished by a series of emotional and artistic means inherent in it, in order to improve participation and make the transmission and reception of information more accurate and economical» [12, 121]. Therefore, idioms related to the child are distinguished by their ethnographic character even in everyday use in conversational activities.

In this way, when a child is born, various well-intentioned wishes-blessings will surely be said. The most common of them is «let the leash be strong!» (bauy berik bolsyn!) – a wish with an ethnographic meaning. In the dictionary of G. Smagulova it is given in the meaning of «to say congratulations to the newborn, to wish good wishes». For example, say, «Oh-oh, let your grandson's leash be strong! We will go, we will definitely go», – said Abeken is waiting for a queue for two ears with joy (Sh. Kumarova) [5, 67]. And I. Kenesbayev gives this phraseology two different meanings. 1. Such a wish for a young child as happy and lifelong. 2. Let him be unshakable, firm and persistent. «It is clear that if the Kunanbais continue to beat and stew, especially if they win, the cord of this volost will leash strong (M. A.)» [5, 67]. This is due to the fact that the newborn will grow up faster and stronger. After these such wishes-blessings are pronounced, the child is called to prayer and given a name. That is, in the Kazakh language there is a stable phrase «Named after» (At qoidy). Meaning: «gave a name, called». For example, if we take the sentence «My God gave a son at the latest, and the

mullahs named him Azim (Abai)» [6, 35], we can see that this is one of the rituals performed immediately after the birth of a child.

In the Kazakh language, the concept of «Call of Azan» corresponds to the phrase «ezan okumak» in the Turkish language. It can be seen that the difference is only in the verbs contained in the phrase. Consequently, in the Turkish people, at least a week after the birth of a child, the right ear is given the name «ezan okuyup». It turns out that the name of this rite is called «bebege ismini okumak» (reading the name to child).

So, for forty days, the meat of the named baby was attached to the bone, and on the fortieth day, according to the Kazakh tradition, «comes out on the fortieth day». It is clear that this is where the phraseologism «Qyrqynan shygaru» comes from, a ritual in which a newborn child is bathed in forty spoons of water, adding forty kumalaks when he is forty days old.

In general, in the Kazakh people, almost all traditions, rituals and rituals performed from the day of opening the world to the end of life are very important and educational. For this reason, there are enough stable phrases in Kazakh ethnography regarding the upbringing of children. The growth and development of a baby is like phenomena of creation. So, after the child leaves the age of forty, at the stage of its correct development, from 7-8 months, he begins to make attempts to walk, that is, to crawl. It is not for nothing that this movement of the child is called «crawling». It is known that a person sheds a sweat on his forehead, working hard all his life on the way to any goal. In the same way, it turns out that a child begins to perform the first «labor» of his life from infancy, both in the literal and figurative sense. In this regard, let's consider the phraseological phrase «from the stooping old to the crawling young». It means «a generalizing generalization of all people; all young and old, all children are grouped, gathered together in one place.» The phrase «crawling young» here is proof of the above thought. From the example of «yes, when you return to the country with this limp, this Star Village comes out of the Leaning old man to the crawling age without a stick» (O.Bokei), you can see that the child's attempt to walk is used as a phrase that means a complete gathering of people. [5, 101]. Then, when the child is more than a year old, he takes his first steps and tries to walk on his own. There is a tradition of «tusau kesu» of the child, which is done at that moment with the intention that the life path of the baby will be open. This is «a ritual performed when the child begins to walk» [5, 53]. This phrase, which has an ethnographic character, is often used in connection with the tradition of using a string or a large intestine to pass through it quickly after the baby gets up and walks. Then «let the step be positive!», «May the life path be bright!!» good wishes are made, such as.

As we have seen, these stable expressions in the Kazakh language are most often found in the meaning of well-wishing blessings. And in the concept of the

Turkish people, a stable phrase comes to mind in the sense of consolation, which is used at the moment when the child takes the first step. The phraseologism «Cocuk duse kalka buyur» is pronounced so that the parents do not worry when the child falls. Literally, «Cocuk yurumeye basladigi sirada sik sik duser, aglar. Anne, baba cocugun canı yanyor diye uzulmemelidir» [7, 581]. That is, when the child begins to walk, he often falls and cries a lot. At that time, mom and dad should not worry that the child was sick somewhere.

In general, all the words spoken in the Kazakh mind about the child and the life of the child come from the heart with good intentions and good wishes. «Let the child give honestly, from the stream!» the desire can be noted. «In the sense that you have a generation that cares about parents, country and people.» And also «enjoy the good (pleasure) of your children!» the meaning of the desire is «raise a child, spend, have fun, rejoice» [5, 53].

The series of phraseologisms related to a child can be supplemented with the stable phrase «child character» in the sense of «a gullible, naive, naive soul in everything like a child» and the phraseologism «was happy as a child (like a child)», which means «selfless as a baby, truly delighted». Because the upbringing of a child from an early age has a great influence on the artistic character and maturity of his mind. That is, it is the duty of every person to raise a child in a white, honest, impeccable character. In the minds of the Turkish people, the stable phrase «cocuk gibi sevinmek», that is, «rejoice as a child», is also absorbed. «Pek cok sevinmek», translated into Kazakh, means «very excited».

Conducting a comparative analysis of child-related phraseology in the Kazakh and Turkish languages is very important both for historical linguistics and for samples of oral literature in order to preserve family values. Therefore, we are convinced that there are many similarities in the consciousness of the Kazakh-Turkish society related to the upbringing of children. Therefore, according to A. K. Kolpenova, who analyzed the phraseologisms characterizing human behavior in the Kazakh and Turkish languages, phraseological expressions perform an ethnocultural function. That is, the author of the article concluded that «the preservation of traditions and traditions born from the beliefs of the people through linguistic units in this way and the object of synchronous, diachronic research, in turn, will allow us to widely introduce the national mentality and culture to humanity» [11, 75].

Conclusion

The article developed an ethnographic description of several stable phrases in the Kazakh and Turkish languages that characterize the life of a child from the moment of birth to the first step and in relation to the child in general, and carried out a comparative analysis of their lexical and semantic features. The results of the research show how important phraseological units are in the upbringing of children. In addition, some of the meanings of words contained in stable phrases were given definitions from the fifteen-volume «Dictionary of the Kazakh literary language». For example, it has been proven that the verb «kertu» as part of the regular phrase «besik kertme nisanli» means «engraving on wood, drawing symbols». It was also noted that the word «tap» in the phraseologism «cradle of the herd (the herd did not leave the waist)» in the literary language means «symbol, trace, seal, stain».

Ethnographic character can be assigned to the lexical layers of any language, as well as proverbs and phraseology. That is, the ethno-cultural elements formed in the minds of society will be closely related to the traditions and customs of this people. In the same way, ethnographic phraseology in the Kazakh and Turkish languages has been assimilated in the minds since ancient times, so it is important to analyze their differences, as well as their similarities.

Identifying the lexical and semantic features and studying the ethnographic nature of stable expressions in these two languages is one of the urgent problems of historical linguistics. Based on this, in our research article, we compared the meanings of ethnographic phraseology in the works «Phraseological Dictionary of the Kazakh language» and «Deyimler Sozlugu», determined the etymology of some words in their composition, analyzed the lexical and semantic aspects and made important scientific conclusions. As a summary of these conclusions, we came to the conclusion that the content of these stable phrases about the life of a child was influenced by the kinship of two languages, the commonality of some traditions. For this reason, the ethnographic nature of phraseological units associated with the birth of a child, which spread through the rituals embedded in the minds of the Kazakh and Turkish peoples, is very deep.

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АДАМНЫҢ ТУУЫНА БАЙЛАНЫСТЫ ҚАЗАҚ ЖӘНЕ ТҮРІК ХАЛЫҚТАРЫНДАҒЫ ТҰРАҚТЫ ТІРКЕСТЕРДІҢ ЭТНОГРАФИЯЛЫҚ МӘНІ

Зерттеу жұмысы қазақ және түрік тілдеріндегі бала дүниеге келуіне қатысты қалыптасқан тұрақты тіркестерді салыстырмалы тұрғыдан қарастырады. Мақалада олардың тілдік табиғаты

мен этнографиялық мазмұны зерделеніп, әр халық мәдениетінде алатын орны айқындалды. Жұмыстың негізгі мақсаты – қазақ пен түрік тілдерінде балаға байланысты қолданылатын тұрақты тіркестердің этнографиялық мәнін ашып көрсету.

Зерттеу нысаны ретінде нәрестенің дүниеге келген сәтінен бастап алғашқы қадам басқанға дейінгі кезеңге қатысты фразеологизмдер алынды. Сонымен қатар, балаға арналып айтылатын бата-тілектер мен сәбиге қатысты түрлі тұрақты тіркестер де назарға ілікті. Қазақ тіліндегі этнографиялық мәнге ие әрбір фразеологизмнің түрік тілінде мағыналық немесе құрылымдық сәйкестігі бар екендігі анықталды.

Жүргізілген зерттеу нәтижесінде қазақ және түрік халқының дәстүрлеріне тән этнографиялық ортақ белгілері мен ерекшеліктері ашылып, «балаға қатысты тұрақты тіркестердің ұқсастықтарымен бірге өзіндік айырмашылықтары да бар» деген тұжырым жасалды.

Кілтті сөздер: этнография, фразеология, тұрақты тіркес, дәстүр, балаға қатысты фольклор.

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ЭТНОГРАФИЧЕСКОЕ ЗНАЧЕНИЕ ФРАЗЕОЛОГИЧЕСКИХ ВЫРАЖЕНИЙ В КАЗАХСКОМ И ТУРЕЦКОМ НАРОДАХ В СВЯЗИ С РОЖДЕНИЕМ ЧЕЛОВЕКА

Исследовательская работа рассматривает сложившиеся устойчивые словосочетания, относящиеся к рождению ребенка на казахском и турецком языках, с сравнительной точки зрения. В статье изучена их языковая природа и этнографическое содержание, определено место в каждой народной культуре. Основная цель работы – раскрыть этнографическое значение устойчивых выражений, употребляемых в связи с ребенком на казахском и турецком языках.

В качестве объекта исследования были взяты фразеологизмы, относящиеся к периоду с момента рождения ребенка до первого шага. Кроме того, были приняты во внимание благословения и пожелания, которые произносятся для ребенка, и различные устойчивые фразы,

относящиеся к ребенку. Установлено, что каждый фразеологизм, имеющий этнографическое значение в казахском языке, имеет смысловую или структурную идентичность в турецком языке.

В результате проведенного исследования были выявлены этнографические общие черты и особенности, присущие традициям казахского и турецкого народа, и сделан вывод, что «устойчивые выражения по отношению к ребенку имеют свои различия, а также сходства».

Ключевые слова: этнография, фразеология, устойчивая фраза, традиции, фольклор по отношению к ребенку.

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